

On the Khyeng People of the Sandoway District, Arakan.—By MAJOR
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(With two plates.)

PART I.

Physical and Social Characteristics.

Introductory.

The great western mountain range of Burma is peopled by tribes under a great variety of names, of whom the Khyeng race is perhaps the most extensively diffused. The geographical limits of the people are comprised within the 18th and 21st degrees of North latitude. The character of the region inhabited by the Northern Khyengs is described as rugged and inaccessible, and their life a hard one; but the Khyengs here dwell on the fertile banks of streams, and can procure the necessaries of life without difficulty; moreover, though still retaining their individuality, they are gradually adopting the more civilized manners and the mode of agriculture of the Arakanese.

The subjoined statement gives the Khyeng population in the districts of Arakan (Hill Tracts excepted) as it stood at the census of 1872, together with the number of villages and houses:—

Names of Districts.	MALES.			FEMALES.			Total of population.	Number of villages.	Number of houses.	Proportion of column 9 to column 8.	Proportion of column 7 to column 9.
	Over eighteen years.	Under eighteen years.	Total.	Over eighteen years.	Under eighteen years.	Total.					
	1	2	3	4	5	6	7	8	9	10	11
Akyab, . . .	1,100	943	2,043	970	904	1,874	3,917	40	950	24	4.1
Ramree, . . .	2,791	2,481	5,272	3,014	2,038	5,052	10,324	92	2,260	12	4.1
Sandoway, . .	1,396	1,106	2,502	1,317	896	2,213	4,715	96	996	10	4.7
Total, . .	5,287	4,530	9,817	5,301	3,838	9,139	18,956	228	4,206	14	4.5

Physical Characteristics.

Table A. exhibits the age, weight, height, and measurement in length and circumference of the limbs of twenty-five male and twenty-five female Khyengs of *average* size. The weights are expressed in pounds avoirdupois; the measurements in English inches and tenths. Four pounds, the weight

of her clothing and ornaments, have been deducted from each woman's weight.

TABLE A.
Showing the Age, Weight, Height, and Measurements of the Limbs of twenty-five Male and twenty-five Female Khyengs of average size.

	Age.	Weight.	Height.	From crown to seventh cervical vertebra.	From seventh cervical vertebra to sacrum.	From sacrum to sole.	Length of sternum.	Length of scapula.	Breadth of scapula.	LENGTH IN INCHES.						Proportion of the sum of columns 4 & 5 to column 3.					
										Arm.		Leg.		Head.	Neck.		Chest.	Arm.	Pelvis.	Thigh.	Calf.
	1	2	3	4	5	6	7	8	9	10	11	12	13			14					
Males,	36	110	65·2	9·1	22·2	33·9	6·2	6·2	3·6	12·5	10·1	16·7	19·3	21·0	13·0	33·0	9·7	29·0	18·5	12·5	·48
Females,	29	94	57·4	8·7	20·8	27·9	5·9	6·0	3·0	11·5	9·6	15·8	17·9	20·4	10·6	30·6	8·7	29·8	17·8	11·5	·51

In Table B. are given measurements of the head of the same persons in English inches and tenths taken by calipers.

TABLE B.

Head Measurements of the same Persons in English Inches and Tenths taken by Calipers.

	Superorbital angle.	MEASUREMENT IN INCHES BY CALIPERS.								Proportion of column 7 in males & column 6 in females to column 2.	Proportion of column 5 to column 2.
		Individuality to occipital spine.	Occipital spine to ear.	Ear to individuality.	Ear to firmness.	Destructiveness to destructiveness.	Cautiousness to cautiousness.	Ideality to ideality.	Zygomatic or facial breadth.		
	1	2	3	4	5	6	7	8	9	10	11
Males,	26°	7.5	4.3	4.7	5.8	5.4	5.5	3.9	5.3	.74	.73
Females,	23°	6.8	4.1	4.6	5.6	5.2	5.0	3.6	5.2	.76	.82

Column 1 expresses in degrees the angle indicating the relation of the ear to the eyebrow. This angle is formed by a line parallel to the base of the brain with another line from the earhole to the superorbital ridge.

Column 2 shows the long diameter of the head, the measurement being taken from immediately above the top of the nose to the small bony projection at the back part of the head.

Column 5 indicates the height of head measured from the earhole to about the centre of crown.

Column 6 gives the breadth from immediately above the external opening of the ear.

Column 7, the breadth from centre of parietal bones.

Column 8, the breadth immediately above the temples.

Column 9, the interzygomatic or facial breadth.

In the male the greatest breadth of head is the parietal. The female head is broadest just over the ear. As might be expected, there is no great breadth of forehead over the temples in either sex.

Considering how strongly brachy-cephalic* the Burman head is, the dolichocephalism of the Khyeng head form, as shown here, is curious. In proportion to its length, the female head is both broader and higher than the head of the male.

The prevailing complexion of the people corresponds with No. 28, and the colour of the eyes with No. 1, of Broca's *tableau*. The colour of the hair is black, but among the women patches of reddish brown hair occur sometimes, generally at the crown of the head.

Individual and Family Life.

Customs.—Under this head are included the usages observed at births, marriages, and deaths.

As regards the first, child-bearing is always assisted and by women. Deaths from child-birth are very rare. Labour is easy and seldom protracted, the woman generally goes to her work the following day. The infant is washed in clear rice water.

Boy's names are monosyllabic, but the girls have the particle *pa* or *ma* prefixed to theirs. The names are given either from a fanciful resemblance to some object, or with reference to circumstances occurring at the time of birth; thus, if at the time of birth there occurred a great flood, a boy would be named *Hlém*, and a girl *Pahlém*, signifying "great." A child is weaned between the ages of eighteen months or two years. Puberty takes place between the ages of twelve and fifteen, at which period the disfiguring operation of tattooing the girl's face is usually performed.

As regards marriage. When a young man wishes to court a girl, he visits her by appointment at night in her parents' dwelling, taking with him some trifling present; if subsequently approved by the parents, he lives in the house. After some months, and indeed if poor, after the birth of one or two children, the ceremony of taking the girl to his house takes place amid much feasting and dancing. On reaching her new home, the priest performs the ceremony of introducing her to the protection of her husband's household god by winding a thread seven times round the girl's right arm, and invoking numberless blessings upon her.

When a person falls sick, one or two priests are sent for and consulted; sometimes they merely state their opinion as to what spirit has seized the sufferer and a propitiatory offering suitable to such spirit is made; at other times they inquire what the sufferer dreamed of the night previous; if an elemental god or other high object of adoration, such as a Burmese pagoda,

* The terms brachy-cephalic and dolicho-cephalic are employed in this sense, *viz.*, where the breadth is to the length in the proportion of .80, or more, to 1.00, the head is placed in the brachy-cephalic category, where it is below that proportion, or less than .80 to 1.00, in the dolicho-cephalic.

Group of Khyengs, Sandoway, Arakan.
(From a photograph.)



has been the subject of the dream, a buffalo or hog would be sacrificed; but if, as is commonly the case, the invalid had dreamt of an ordinary occurrence, such as crossing the creek in a boat, the sacrifice of a dog would be ordered, in which case a raft composed of stems of the plantain tree would be constructed, and a dog killed and placed thereon with a small quantity of rice-beer. The raft is then pushed into the stream, every one present pelting it with stones; care is taken, however, that the dog is subsequently brought back to form materials for a repast.

When death occurs in a family, the corpse is laid out in the house, a pig or other animal is killed, and great and prolonged feasting goes on. The day after the event, a dead fowl is tied to one of the big toes of the deceased, and an attendant priest thus apostrophizes the corpse—"Oh spirit! thou hast a long and wearisome journey before thee, so a hog has been killed upon whose spirit thou mayest ride, and the spirit of this dead fowl will so terrify the worm guarding the portals of paradise, that thou wilt find an easy entrance." The corpse, followed by the relatives and friends of the deceased, is carried to the outskirts of the village and burnt. All wait until the burning is over; water is sprinkled on the ashes and bones of the skull, hands, and feet; about nine or ten in number, having been selected, are carried back to the village in a vessel and deposited in the shed erected for the feasting. After seven days have elapsed, more feasting takes place, and the bones are then finally conveyed for burial to some distant mountain, which is the ideal place of interment of the ashes of their ancestors. In cases of violent death, as for example by drowning, or from the attack of a wild beast, the corpse and all the relatives of the deceased are tabooed by the community until a buffalo or hog has been handed over to the headman for sacrifice and feasting; even then the body may not be taken into a house, nor is a dead fowl attached to the corpse.

On all occasions of marriages, deaths, and domestic entertainment, the company is divided into what are termed inside and outside feasters, in other words into hosts and guests; for example, at the entertainment after cremation the bones in a vessel are placed at one end of the shed surrounded by pieces of pork and other greasy-looking dainties; next are seated two priests, in front of whom is placed a pot of rice-beer, which has a cover perforated with three holes, one in the centre to admit of a slender piece of bamboo being placed upright, and one on each side to receive a reed passing into the beer. When a feast is held in a house, the reed towards the sleeping chamber is the inside reed through which the host and his relatives imbibe the beverage; out-of-doors the inside is that on which the host and his people are sitting. After sucking, each person replenishes the vessel with water in proportion to the quantity of beer supposed to have been taken out.

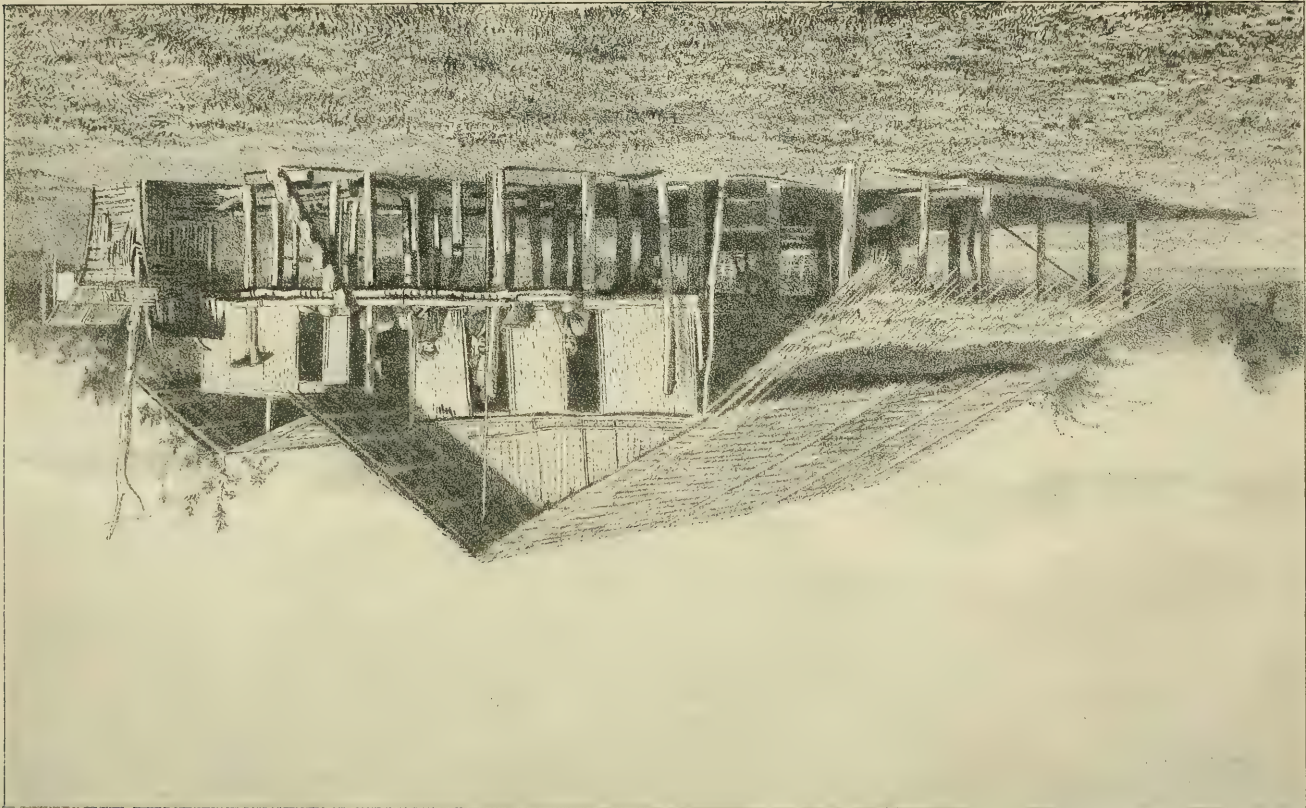
Pork is regarded the choicest food, and when the husband brings his wife into her new home, he provides that food for her and her family, while he and his relations eat fowls. At funeral repasts the relatives of the deceased eat pork, and the guests have fowl provided for them. These points of etiquette are scrupulously observed, and breaches of them subject the offender to fine.

Laws.—The average number of houses in a Khyeng village is fourteen, and in each of these little communities there is a head called *Tayi* or *Nandayi*. The office passes from father to any son he considers best qualified for it; in default of such a successor, the office may be held by the father's brothers; but it never passes out of the family; when extinct, the village has to join another community. The *Nandayi* presides at all festivals, settles disputes, and acts as a priest in conjunction with the elders of the village. There is another person, however, who ranks higher than the individual just named, he is the *Dek mo tayi*, i. e. land-proprietor's *tayi*. Tradition says these men formerly received grants of land from the kings of Arakan, and were invested with supreme authority over all offenders within the limits of their respective grants; they received a share in the produce of the soil, and enjoyed the taxes levied upon all tabooed persons. Though no longer enjoying these rights and privileges, they are held in much respect. Marriage is a contract dissoluble at the will of either party: no dowry is given. On the death of the parents, two-thirds of the property pass to the eldest son, the remainder is divided among the other sons; women are deemed incapable of holding or transmitting property. Adoption is considered proper, even if there be children by marriage. If a husband take an adulterer in the act, he claims a gong and buffalo from him; he may also chastise his wife, but she is not divorced. Nor will a Khyeng divorce his wife if she is barren; those that can afford it, sometimes under such circumstances, take a second wife. When a dispute has been settled, the reconciliation is effected in the following manner:—the parties and their witnesses assemble before the elders, and a cup of water is placed before them into which a spear, dagger, or celt, has been dipped, the disputants each take a sip of the water and agree to pay a fine if they continue the quarrel. Trial by water ordeal is practised; the person who keeps his head longest under water is adjudged innocent. The principal parties may either perform the ordeal themselves or hire persons to do so.

Religious Rites and Ceremonies.—The religion of the Khyengs confines itself almost exclusively to the propitiation of spirits by offerings and sacrifices. Their prayers consist of lengthy invocations of protection for themselves and property, and propitiatory prayers to ward off sickness or other calamity. The elders of the communities act as priests, and direct and conduct all festivals and acts of worship. On these occasions, hogs, buffa-

J. Schramburg, Lith.

Khryeng House, Sandoway, Arakan.
(From a photograph.)



Journal, As: Soc: Bengal, Pt. I, 1875.

Pl. VII



loes, dogs, and fowls, are sacrificed, and immense quantities of rice-beer consumed. The three principal festivals are *Nando*, *Plaung-hio*, and *Konde*.

The *Nando* takes place in March or April, in front of the *Nandayi's* house who conducts it. Every one in the village contributes towards it. A hog, dog, two fowls, and three large pots of rice-beer are offered, and invocations for a favourable season and other blessings are mumbled by the priests to the spirits of the village.

The *Plaung-hio* is a festival in honor of Jupiter Pluvius, and should by rights be held annually just before the rains set in, but owing it is said to the expense attending it, it is only celebrated about once in every eight or ten years. At this feast buffaloes are sacrificed, oblong stones two or three feet long and five or six inches in diameter, procured from the creeks, are set up vertically at the lower end of the village, in number equal to the buffaloes to be sacrificed. The animals are killed and their blood is poured over the stone. Any sufferer from sickness who can afford it, may offer a sacrifice to this spirit, provided he has first obtained permission from the *Dek mo tayi*. The use of the upright stone is curious, and seems to point to some connection with Phallus worship. Captain Latter already remarked (*Journal, Asiatic Society, Bengal*, 1846), that the Khyoung-thas of the Koladyne river make offerings at stones which "are rough representations of the *Lingum* and the *Yoni*."

The *Konde* is celebrated every year for three years, and after a lapse of three years is again celebrated annually for three years. Its object is to propitiate the *Konde* spirit and his brother and sister, in order to avert sickness and other calamity; at this feast pigs are slaughtered. At the lower end of the village three miniature huts of bamboo are constructed side by side, and a small stone placed in each, together with portions of pork and some rice-beer, prayers are offered, and the proceedings terminate with much feasting.

The above are the principal festivals or sacrifices, but there are many minor spirits to whom worship is paid as circumstances require.

Habitations and Domestic Life.—The houses of the Khyengs are constructed of wooden posts which vary from 9 to 16 in number; the walls and floor are made of bamboo matting, and the roof is composed of grass or leaves. The length of a house varies from 12 to 16 cubits, and it is about 8 to 12 cubits broad; there are two apartments, the sleeping and the cooking, with an open verandah in front of the latter; the flooring is raised some 4 or 5 feet from the ground, and the swine and poultry are enclosed beneath it. (*Vide* Plate VII.) On festive occasions the Khyengs eat hogs, dogs, and fowls, and use abundance of a fermented liquor made from rice, which they call *Yü*. All animals are eaten by them except the tiger, bear, and otter. Their clothes are woven and made at home, and the manufactures, though coarse

are durable and good. Indigo grown by themselves is the chief dye made use of. The male dress is a strip of blue cloth folded round the hips and passed between the legs with an end hanging down before and behind, and by way of head covering a strip of cloth is wound round the head. The women wear a loose blouse reaching to the knee, very open at the bosom and back of the neck, and furnished with slits at the sides for the arms; beneath they wear a short close petticoat. Work in the fields and hill-clearing, together with basket-making, occupy the time of the men. The boys look after the domestic animals. The women are employed in spinning, weaving, and cooking; they also assist the men in the fields. The loom is an effective but very primitive arrangement. The ends of the beam farthest from the weaver, around which the warp is wound, are fastened to two pegs driven in the ground; the weaver seated on the ground has the near beam, round which the warp passes, resting on her lap, the ends of which, together with those of another beam which presses the upper warp threads on the lower, are fastened to the sides of a broad strip of hide against which she leans; transverse pieces of bamboo, turned by the hand, cause the warp-threads to rise and fall as required, and as the threads are opened the shuttle is thrown across; on the reversal of the warp another opening is made, which is similarly crossed by the shuttle.

The Khyengs call themselves *H i o u* or *S h o u*, and state that the *Shindoos*, *Khumis*, and *Lungkhes*, are members of the same race as themselves. They have a tradition that they came down many years ago from the sources of the *Kyendweng* river, but they possess no written record of their descent; they are fond, however, of singing rude ballads, which portray the delights of their ancient country, a specimen of which is here given—

1. *ania la chan don a kho a, e e ě e*
2. *htoan ză na baleng a hpŭan a, e e ě e*
3. *apōk a poichi a oăt mlü a, e e ě e*
4. *htoan ză na baleng a hpŭan a, e e ě e*
5. *ané ye olo ve dimo e, e e e*
6. *si sho e lo po e hnaung e, e e ě e*
7. *son sho e atoan e ey e, e e ě e*
8. *Kanau o suam ei o htui yo, e e e.*

Translation.

1. To the upper (country of the) *Kyendweng* (river),
2. To the level (plains of the) *baleng* and dry *htoan* (grasses),
3. To the brick (walled) city of our forefathers,
4. To the level (plains of the) *baleng* and dry *htoan* (grasses),
5. Which are so charming (*lit.* not a little charming),
6. Let us *hie*, come along!

7. Let us haste with every speed,
8. Oh my fairy-like young brother!

PART II.

Grammatical Notes on the Language.

As the *Khyeng* or *Hiou* language does not possess a series of letters by which to express elementary sounds, the *Roman* alphabet will be used for that purpose, and so far as it is applicable to this language the admirable system of orthography adopted by Professor James Summers in his *Hand-book of the Chinese Language* will be followed.

The system of orthography adopted.

1. VOWELS, SIMPLE AND COMBINED.

<i>Form</i>	<i>Value of each.</i>	<i>Short value.</i>
<i>i</i>	<i>ï</i> as <i>i</i> in <i>police</i> .	<i>bit.</i>
<i>e</i>	<i>ě</i> as <i>a</i> in <i>fame</i> ; <i>ä</i> in <i>fähig</i> (Germ.); <i>é</i> in <i>méme</i> (Fr.)	<i>bët.</i>
<i>a</i>	<i>ǎ</i> as <i>a</i> in <i>father</i> .	<i>băt.</i>
<i>ǻ</i>	<i>ǻ</i> as <i>a</i> in <i>organ</i> .	<i>băt.</i>
<i>o</i>	<i>ö</i> as <i>o</i> in <i>no</i> .	<i>nöt</i>
<i>ö</i>	as <i>ö</i> in <i>Löwe</i> (Germ.); or <i>œu</i> in <i>sœur</i> (Fr.)	
<i>u</i>	<i>ũ</i> as <i>u</i> in <i>rule</i> .	<i>büll.</i>
<i>ü</i>	<i>u</i> as <i>u</i> in <i>lune</i> (Fr.); <i>ü</i> in <i>Mühe</i> (Germ.)	<i>eu</i> in <i>peutêtre</i> (Fr.)
<i>ie</i>	<i>ië</i> as <i>ie</i> in <i>pied</i> (Fr.); <i>yea</i> (Eng.)	<i>yë</i> in <i>yesterday</i> .
<i>ia</i>	<i>iä</i> as <i>ia</i> in <i>lia, plia</i> (Fr.); <i>ja</i> (Germ.)	<i>yä</i> in <i>Yankee</i> .
<i>io</i>	<i>iö</i> as <i>io</i> in <i>million</i> (Fr.).	<i>yö</i> in <i>yacht</i> .
<i>iü</i>	<i>iü</i> as <i>ew</i> in <i>hew, yew</i> .	<i>jü</i> in <i>juchhe</i> (Germ.)
<i>ei</i>	as <i>ei</i> in <i>sein</i> (Germ.); <i>ie</i> in <i>pie</i> (Eng.), or <i>ei</i> in <i>height</i> .	
<i>ai</i>	as <i>ai</i> in <i>aisle</i> .	
<i>au</i>	as <i>ow</i> in <i>cow</i> .	
<i>oi</i>	as <i>oi</i> in <i>voice</i> .	
<i>ui</i>	as <i>ui</i> in <i>ruin</i> .	

2. THE CONSONANTS, SINGLE AND COMBINED.

<i>b</i>	as in <i>English</i> .
<i>ch</i>	as <i>ch</i> in <i>hatch</i> .
<i>d</i>	as in <i>English</i> ; <i>d</i> pronounced by bending the tongue as far back as possible.
<i>g</i>	as <i>g</i> in <i>good</i> ; never <i>g</i> as in <i>gin</i> .
<i>h</i>	as <i>h</i> in <i>heart</i> ; before <i>i</i> and <i>ü</i> a strong aspirate, nearly <i>sh</i> .
<i>k</i>	as <i>k</i> in <i>king</i> .

<i>l</i> as <i>l</i>	in	<i>line</i> ; <i>ḷ</i> as <i>lr</i> in	<i>wheelrim</i> .
<i>m</i> as <i>m</i>	in	<i>mine</i> .	
<i>n</i> as <i>n</i>	in	<i>nine</i> ; <i>ng</i> as in	<i>anger</i> .
<i>p</i> as <i>p</i>	in	<i>pine</i> .	
<i>r</i> as <i>r</i>	in	<i>run</i> .	
<i>s</i> as <i>s</i>	in	<i>see</i> .	
<i>sh</i> as <i>sh</i>	in	<i>shine</i> .	
<i>t</i> as <i>t</i>	in	<i>tiny</i> .	
<i>w</i> as <i>w</i>	in	<i>way</i> .	
<i>y</i> as <i>y</i>	in	<i>you</i> .	
<i>z</i> as <i>z</i>	in	English.	

Adopting Mr. Beames' system of classification, the Khyeng language belongs to the Lohitic or Burmese class of the Turanian family. Its structure is monosyllabic, consisting of roots or stem words which undergo no change except for the purposes of euphony. As the affirmatives are for the most part words which have lost the power of separate existence, the language is in the agglutinated stage. It is very simple in construction and expression, but elaborate in its tones.

One or two of the most marked ones are here indicated :

The *acute accent* over a letter or syllable indicates a rising tone of the voice as when raised at the end of a question.

The *grave accent* over a letter or syllable indicates a falling tone of the voice.

The horizontal stroke above letters indicate an emphatic stress to be laid on the pronunciation of the syllable over which it appears.

Final consonants are often mute, they are formed in the mouth but not always pronounced unless a vowel follows. In this sketch final consonants in italics should not be sounded.

ON NOUNS.

Khyeng words of this class may be divided into :—

1. *Nouns Primitive, i. e.* such as are monosyllables bearing their primitive signification.

2. *Nouns Derivative, i. e.* such as are formed by the addition of some formative syllable.

3. *Nouns Composite, i. e.* such as are formed by the union of two different roots.

Primitive Nouns or those which are monosyllabic, are such as the following :—

<i>ā</i>	<i>a fowl.</i>	<i>pom</i>	<i>a forest.</i>
<i>blüm</i>	<i>a hill.</i>	<i>htěn</i>	<i>a tree.</i>
<i>dek</i>	<i>the earth.</i>	<i>tuĩ</i>	<i>water.</i>
<i>kiau</i>	<i>a mountain.</i>	<i>ui</i>	<i>a dog.</i>

There are, however, few stem-words which are strictly monosyllabic. Most of them take adjuncts either as prefixes or suffixes, or both, which Mr. Hodgson has termed ‘differential servile particles’, and no doubt, as he justly remarks, “the basis of these languages is a small number of monosyllabic roots bearing necessarily many senses; hence to distinguish between those several senses is the chief function of the servile adjuncts of the roots.”* Many of these serviles are inseparable, as for example ‘ka’ and ‘kh’ in *kahnī the sun*, and *khlo the moon*; others again are scissile in composition, as for example the prefix *mā* and suffix *ht* of *mākult, the hand*, in ‘*kie ku nū, my thumb.*’

Derivative nouns are such as are derived from verbal roots, whether living or obsolete, and which acquire the form of substantives by the addition of a formative prefix such as *ā* or *mā*; e. g.,

<i>āk</i>	<i>a fragment</i>	from	<i>ak</i>	<i>to break.</i>
<i>āmlak</i>	<i>a loving</i>	from	<i>mlak</i>	<i>to love (obsolete).</i>
<i>māhau</i>	<i>a speaking</i>	from	<i>hau</i>	<i>to speak.</i>

Composite nouns are such as are compounded of two roots, the first of which may be said to stand in the genitive case. The members of the compound may either be two nouns, or two verbs, or a verb and noun combined; e. g.,

<i>on duām</i>	lit. <i>remaining place,</i>	<i>a seat.</i>
<i>ik duām</i>	lit. <i>sleeping place,</i>	<i>a bed.</i>
<i>kho mik</i>	lit. <i>foot's eye,</i>	<i>the ankle.</i>
<i>naḡo han</i>	lit. <i>dragon's yawning,</i>	<i>a rainbow.</i>
<i>māhau kho</i>	lit. <i>speaking aperture</i>	<i>the mouth.</i>

Diminutives are formed by affixing ‘so’, signifying *little*, to words, as *khlaung so, a lad.*

The distinctions of number and gender are made in a similar way by affixes.

OF NUMBER.

There are three numbers, the singular, dual, and plural. The noun or pronoun by itself indicates the singular. The dual is expressed by the particle ‘*hoi*’, signifying *a pair or couple*. The plural is expressed by the following particles all signifying *many*, *hio*, *loi*, *taḡ*, *nū*. Thus, when the subject of conversation is understood, a Khyeng would say ‘*naḡói sit u*’, *the two are going*, or without using the pronoun ‘*sit ù hóí*’; but a Burman, having no dual, would under similar circumstances commit the solecism *the two are going* all.

* Hodgson’s ‘*Mongolian Affinities of the Caucasians*’ in *Jour. As. Soc. Beng.*, 1853, note to page 36.

OF GENDER.

Gender is marked by affixes indicating sex; thus, *pahto male*, and *nahto female*, are affixed to *khlaung man*, to express the gender.

The general female affix is 'nū', signifying *fecundity*, as *ā nū a hen*.

The male affix for birds, and also occasionally for fish, is 'hlui', as *ā hlui a cock*.

The male affix for quadrupeds and reptiles seems to be 'htsa', as *kie htsa a tiger*; *hpo htsa a snake (male)*.

The male affix for the dog kind is 'han', as *ui han a dog (male)*.

The following are forms derived from the Burmese, *e. g.* *wok-hpa a hog*; *non hti a buffalo (male)*; *mui bo an elephant (male)*.

OF CASE.

Those relations of words to each other which in inflected languages are termed *Cases*, are exhibited by the following particles affixed to the noun or pronoun—

ku or gu of, the genitive particle.

a to or for, the dative particle.

āgu from, the ablative particle.

The genitive particle is more frequently understood than expressed; the Case is then indicated by the juxtaposition of the two substantives, the former being understood to be in the genitive case.

ON PRONOUNS.

Personal Pronouns. The personal pronouns have two forms, (a) a separate, full; and (b) a contracted form.* In their contracted state they blend themselves alike with nouns and verbs.

The nominative case of each personal pronoun in its full and contracted forms is here given in the three numbers:

SINGULAR.			DUAL.			PLURAL.		
Full.		Contracted.	Full.		Contracted.	Full.		Contracted.
1st kie	<i>I</i>	kə	kie hni	<i>We two</i>	mə	kie me	<i>We</i>	mə
2nd naun	<i>Thou</i>	na	naun hni	<i>Ye two</i>	mə	naun me	<i>Ye</i>	mə
3rd ayat	<i>He</i>	} or	ayat hni	<i>They two</i>	} or	ayat	} <i>They</i>	} or
or ya	<i>She</i>		ya nhi	<i>They two</i>		na hoi		
	<i>or It.</i>	naṃa						

* "Rosen states that the Circassian pronouns have two forms, a complete and separable one, and an incomplete and inseparable one." Hodgson *on the Mongolian Affinities of the Caucasians.* (Journ., Beng. As. Soc., 1853.)

When the sense is complete without it, the full form of the personal pronouns is often omitted.

The contracted form of the second and third persons is more frequently understood than expressed, as—*pón a ón ù hói (they) two dwell in a forest.*

The contracted form of the third personal is often used as a nominative affix thus, *añü nā apo nā naso yok hmu ägù kát ù hói, the parents wept on seeing their child's corpse.*

Demonstrative pronouns are the following :—

SINGULAR.		DUAL.		PLURAL.	
ni	<i>This</i>	ni hói	<i>These two,</i>	ni hio	<i>These</i>
to	} <i>That</i>	to	} hói <i>Those two,</i>	to	} hio <i>Those</i>
toni		toni		toni	

Ni *this*, and to or tōni *that*, with the *dative* affix, become 'ni a' *here*, and 'to a' *there*; with the *ablative* particle ägu, *hence* and *thence*. The more distant *there* is expressed by 'sówa' or 'sóbra'.

Relative Pronouns. Of these there are none in the language. The idea of relation is periphrastically expressed by a verbal root with the genitive particle affixed coupled with the object; thus *the man who runs* would be 'son gu khlaung', *the running man*.

Interrogative Pronouns. These are 'añi' *who*, 'añi ku' *whose*, 'baung' and 'pi', *which, what*.

ON ADJECTIVES.

Adjectives are usually placed after the nouns they qualify. They do not alter their terminations to express either number, case, or gender; indeed, many words have a substantive, adjective, or verbal, signification according to their position in the sentence.

The *Comparative* degree is formed by the word 'san', *great*, placed before the adjective, thus—*ahpói good, san ahpói better*.

The word 'lon' *more* is used synonymously with the English word *than*; thus, *tōni lon a ni hboi moi u, this is better than that*.

The *Superlative* degree is expressed by the word 'hëk' *very, much*; thus, *alhém hëk kuam pihio moi u? how old is the eldest?*

OF NUMERALS.

The following is the cardinal series of numbers adopted by the Khyengs :—

1	hot	20	goĩ
2	hni	21	goĩ ne pumhot
3	htum	30	htum gip
4	mli	31	htum gip pumhot
5	hngo	40	mlĩ gip
6	sop	41	mlĩ gip pumhot
7	she	100	pia hot
8	shǎp	101	pia lon ne pumhot
9	go	121	pia goĩ ne pumhot
10	ha or hnga	1000	pia hnga.
11	ha ne pumhot	1001	pia hnga lon ne pumhot
12	ha ne puhni		

The numerals 2, 3, 4, 5, 6, 8, 9, are borrowed from the Burmese; 'goĩ' *twenty* is evidently a corruption of the Chittagong 'kuri'; goĩ ne pumhot is *twenty with one*; htum gip, *thirty*; mlĩ gip *forty*, up to *ninety*, signify *three claps, four claps of the hand*, the word 'gip' being a corruption of the Burmese word 'akhyet', a *stroke or blow*; pia lon ne pumhot is *one hundred more with one*.

The same peculiarity in the use of numerals which characterizes the Burmese and other Turanian tongues, exists in a modified form in Khyeng. When applied to mankind, the exponent particle 'pum' *a body or thing* is usually prefixed, as 'khlaung pun htum' *three men*; and in reckoning of a group of individuals or things, the computation proceeds thus 'pumhot,' 'pun hni', 'pun htum', 'pum mli' &c. When the numerals are applied to individuals of the brute creation, they are preceded by 'zum' for *quadrupeds*, and 'hték' for *fish*, each signifying *a brute animal*; and 'yum' *a creeper* for reptiles. But these particles are rarely used.*

ON VERBS.

Most verbs in Khyeng are formed from the abstract root by the addition of certain prefixes and affixes.

In the Indicative mood the verb is in its simplest state, unconnected with any other to modify its operation.

There are three tenses, the *Present, Past, and Future*; the affixes to denote these are for the Present 'u'; the Past 'niu', or more commonly with the auxiliary 'bri', as 'bri niu'; the Future 'ci', which perhaps may be a contraction of the root 'woĩ' *to wish*.

The affirmative verb usually takes as a prefix the contracted form of the pronoun.

* Professor Summers styles them 'exponent particles', which appears a more appropriate term than 'numeral generic affix.'

The letter *n* frequently precedes verbal roots whose initial letters are *k, g, t, d, ch, z*; and the letter *m* those roots which commence with *p* or *b*.

Roots ending in 'auk' sometimes for the sake of euphony change the 'auk' into 'o', as—'kie ka klauk u' *I am falling*; 'ayat klo u' *he is falling*.

The following will serve as a model for the variations a Khyeng verb undergoes.

'Pe*k*', to give.

Indicative Mood.

PRESENT TENSE.

Singular.

- | | |
|-----------------|--------------|
| 1. kie kapek u | I give. |
| 2. naun napek u | Thou givest. |
| 3. ayat napek u | He gives. |

Dual.

- | | |
|------------------------|------------------|
| 1. kie hni mapek u | We two give. |
| 2. naun hni mapek u | } Ye two give. |
| na <i>h</i> oi napek u | |
| 3. ayat hni mapek u | } They two give. |
| na <i>h</i> oi napek u | |

Plural.

- | | |
|------------------------|--------------|
| 1. kie me mapek u | We give. |
| 2. naun me mapek u | } Ye give. |
| na <i>h</i> io napek u | |
| 3. ayati mapek u | } They give. |
| yati hio napek u | |

PAST TENSE.

Singular.

- | | |
|---------------------------|--------------|
| 1. kie kape <i>k</i> niu | I gave. |
| 2. naun nape <i>k</i> niu | Thou gavest. |
| 3. ayat nape <i>k</i> niu | He gave. |

In the same manner through the dual and plural numbers.

FUTURE TENSE.

Singular.

- | | |
|------------------|------------------|
| 1. kie kapek ei | I shall give. |
| 2. naun napek ei | Thou shalt give. |
| 3. ayat napek ei | He shall give. |

And so on through the dual and plural numbers.

The *participial* form is denoted by the genitive and dative particles being affixed to the root, as—'son gu khlaung' *the running man*; 'to hmu ägu kät ù hói' *having seen that both wept*.

As in most other uninflected languages, the *Imperative* mood is confined to the second person. It is indicated by the particle 'e' affixed to the root, thus 'pek e' *give thou*; 'sit e' *go thou*.

The *Infinitive* mood, as in Burmese, is generally expressed by the future tense, thus—'kie ayat a sit ei ka hau niu' *I told him to go*.

There are certain roots which are constantly used as *auxiliaries*. They assist in forming the various parts of the verb with which they are conjoined. Nearly all of them are roots which have lost the power of a separate existence.

The most common of these auxiliaries are—

First. Those which *perfect* the notion of the primitive—

- (a) bri (to finish)
tua zei bri niu, *the work is now finished*.
- (b) mak (to complete)
ui naē mak niu, *the dog ate it up*.

Secondly. Those which denote *power, obligation, &c.*

- (a) kho (to be able, can)
kie kasit kho u *I can go*.
- (b) hpa (lawful, right)
sit hpa u (*you*) *should go* (*lit.*, it is proper to go)
- (c) la (to get, obtain)
boyó pihio mbek lei mó *how much shall (I) give (you) Sir?*

Thirdly. Those which denote *desire, effort, risk, &c.*

- (a) woĩ (to wish)
kie kasit woi u *I want to go*.
- (b) sok (to try)
pliso kie ka ik sok u *I will try and sleep a little*.
- (c) dat (to dare)
naun nasit dat u mo *will you dare to go?*
- (d) bo (to return)
hōt á lo bo e *come again to-morrow*.

There are two auxiliary roots whose application is not fully understood. They are 'ey' and 'nauk' (in composition the latter is frequently changed into 'no'). One of their functions would seem to be to give a verbal signification to words borrowed from the Burmese or other language. Their use will be best illustrated by examples.

- sit nauk u *he goes courting*.
- kie kamlak nauk u *I love*.
- tō nāhto zo kói no u *that little girl is pretty*.
- sit ei nāshang ey u (*you*) *ought to go* (*lit. to go is proper*.)
- non ē a kasit ey u (*I*) *go to buffalo eating (feast)*.

Here 'kói' and 'shang' are evidently corruptions of the Burmese words 'kyo' and 'htěn'.

The root 'ey' affixed to the root 'sun' (to bear, suffer) helps to form the *passive voice*, thus 'kie tuk ka sun ey u' *I am killed*; 'kie deng kasun ey u' *I am beaten*, but it is rarely used.

There appear to be only three *substantive verbs*, namely, 'moi' *to be, exist*; 'shi' *to be true*; and 'ti' *to be*, thus:

kie nam zam kamoi u, *I am the village elder.*

shi ba, *it is, yes.*

pikha ti u, *what is it?*

The *Interrogative* particle is 'mo', added at the end of a sentence, as,— 'Naun a shami mói ù mō' *have you children?* If there is any other word in the sentence implying interrogation, it is frequently omitted, as 'naun ani ũ' *who are you?*

The *suppositional* particles 'a', 'na', or 'dina', implying *if*, are affixed to the verbal root, which drops the prefixed contracted pronoun, as, 'kie zei kho na kazei ei' *I will do it if I can.*

The *negative verb* does not take the prefixed contracted pronouns. To express simple negation, (1) the letters n, m, or mb, may be prefixed either to the verbal root, to the particles of tense, or to both; (2) the hard initial consonant of a root, such as k, t, p, and s, is changed into its corresponding soft consonant g, d, b, and z; (3) the root often requires the *substantive verb* as an auxiliary.

shi ba *it is.*

sit hpa u (*you*) *may go.*

kie kapek u *I give.*

káng ù mó *is he well?*

kie ka klauk u *I am falling.*

ya kói no ù mó *is she pretty?*

nshi nu *it is not.*

zit hpa mbu (*you*) *may not go.*

kie mbek shi nu *I am not giving.*

ngang nu (*he*) *is not well.*

kie nglo nu *I am not falling.*

goi no nu (*she*) *is not pretty.*

Prohibition may be expressed either by the particle 'ăn' or 'n' immediately after the root, as 'sit e' *go (thou)*, 'lo e' *come (thou)*, 'zit ăn e' *go (thou) not*, 'lo ne' *come (thou) not*; or by the particle 'ti' immediately after the root and its auxiliaries as—'zit la shi di' (*you*) *must not go*; 'höt a lo ei ti' *come not to-morrow.*

ADVERBS appear to be used indiscriminately in composition.

The language being poor in *conjunctions*, participles are largely made use of to supply the deficiency.

Post-positive particles are used in the same manner as the prepositions of Western tongues.

The construction of the language is simple and inartificial. In a sentence the nominative usually comes first, the object next, the verb last. The language is remarkable for its three numbers and its system of prefixed pronouns. It is probable that both these peculiarities exist in the Khumi and Kyo, and possibly may be discovered in the other hill tongues of Northern Arakan. In his sketch of the Khumis and Kyos,* Capt. Latter speaks of the exponent particles (termed by him *numeral generic affixes*) as being entirely wanting, though he suspected a better acquaintance with those dialects would reveal them. Colloquially a Khyeng rarely uses them, and as he possesses a dual number, one is at first led to imagine that his language does not possess them; possibly a latent dual together with a like infrequent use of those particles by the Khumis and Kyos may have led Capt. Latter to imagine they were wanting in those languages. Again, he says the Khumis form their future by "the addition of the affix 'nák', which, when the roots end with a mute consonant often has the euphonic vocal 'gǎ' intervening: 'Kai tchek gǎ nák' *I go or will go.*" As regards the Kyos, he says,—“Ka is the nominative affix, chiefly used with the noun in construction with a verb in the present tense. In which case the verb dispenses with its own affix of time.” The vocal 'gǎ' in the one case and the nominative affix 'ka' in the other, seem to indicate the existence of a similar system of prefixed contracted pronouns in those tongues.

A fable well known to Burmese scholars rendered into Khyeng and a series of short sentences are appended in the hope that they will afford an insight into the grammatical structure of the language.

Fable of the two wild dogs and the tiger.

In the olden time, two wild dogs lived in a forest, and after a while had three young ones, a male and two females. Subsequently they quarrelled, and on dividing (their property) each took one of the females. The male which remained, the mother claimed saying, "He is my share, I have borne him about with me, with great suffering, therefore I ought to have him." The father said, "I being the husband and lord over my wife, ought to have him." Thus disputing they went to the abode of a tiger (to have their case decided). On arriving there, the tiger said, "So you are come to me, are you!" and having given one of the young ones to the father, and one to the mother, he cut the remaining male down the middle, and gave half to each of them. The parents looking on the dead body of their young one, lamented bitterly and said, "My lord tiger, you have indeed made a division, but not thus cruelly, alas, ought you to have done it!" Then they threw down the dead body of their young one before the tiger, and went their way.

* Journ., As. Soc. Beng., 1846.

In Khyeng.

Yokha, pom ui zun hni pon a on ù hói, kla ägu pom ui han zun hot pom ui nü zun hni atauck ey u ; naxo nahau ey nü ägù, pom ui nü zun hni pumhot zun hot hpé ey ù hói. Pom ui han zun hot kiuan ägù, anü na-kie hölai kax khon u kie dön kax buan ey ei ashäng ey u ; apo na-kie kapäyā kaboï bo kie dön kaxbuan ey ei ashäng ey u. Naxo nahau nü ägu akié tayi on duan a sit ù hói, hpo ägù, akié tayi na-kie on duan a nahpo ú ! to axo zun hni, anü a pumhöt—apo a pumhöt—pek bri ägù, pom ui han so zun hot kiuan ägù amlung a khon u ahpe u. Anü na apo na naxo yok hmu ägù kát ù hói, akié tayi o ! níkha naxei ei nshäng ey nu ; naxo yok akié hmon gon a tong u bo ù hói.

SENTENCES.

*English.**Khyeng.*

Come here.	ni a lo e.
Sit down.	naxho on e.
Are you well ?	māxang ba mó ?
I am well.	kaxang ba.
What is the matter ?	pikha ti ū ?
There is nothing the matter.	pikha ba ndi nu.
What do you want ?	naun baung alü ey mó ?
I want nothing.	kie baung ba lü ey nu.
Why have you come ?	khā ti nalo ú ?
The master called.	aboï māwuï u.
Are you hungry ?	bü andu ey mó ?
Will you eat cooked rice ?	bü na ē ei mó ?
Are you thirsty ?	tui naxei (or naxa) ey mó ?
Will you drink rice-beer ?	naun yü naxok ei mó ?
I will try a little.	pleso (<i>pron.</i> pliso) kaxok sok ei.
Who are you ?	naun ani ú ?
I am the village elder.	kie nam zām moi u.
Of what race is he ?	ya baung miu ū ?
He is a Khyeng.	axiou (or axiu) miu u.
How does he live ? (what work)	baung baung zei ū ?
He plants tobacco and chillies, and sows cotton and sesamum.	mākhü naxing u, hōmāx naxing u, hpoi nahpo u, axhi nahpo u.
Do you understand ?	naun naxauk sik ba mó ?
I do not understand.	kie yu si nu.
When will he come ?	baung khoā lo ei mó ?
He will come now.	tua lo ei.
Where are you going ?	bāan a sit yu ?
I am going to court that girl.	to hon nü kie kax sit nauk ei.

*English.**Khyeng.*

How many houses are in your village ?	nan ā iām pihíó moi ú ?
There are twelve houses.	hnga iām nhi moi u.
Are all the women's faces tattooed in your village ?	naun nan ā hnato zeí zeí ămhaung mashaun ù mó ?
They are all tattooed.	zeí zeí mashaun u.
What does Pamblaung say ?	Pamblaung baung n̄hau ey mó.
'I am beautiful', she says.	Pamblaung n̄, kie k̄ kóí nauk u nauk u.
Is she beautiful ?	ya kóí no u mó ?
She is not beautiful.	gōi no nu.
How old are you ?	naun kuam pi hio moi ù mó ?
I am thirty.	htum gip moi niu.
How old is your wife ?	p̄ya kuam pi hio moi ù mó ?
She is twenty-five.	k̄p̄ya gō kuam hngo.
How many children have you ?	naun ā sh̄ami moi ù mó ?
I have four, one boy and three girls.	pum mri mói u, pato pu'hot, hnato pun htum,
How old is the eldest ?	ahlém hek kuam pihíó mói ù mó ?
The eldest is seven.	ahlém hēk kuam she.
Is the youngest at the breast ?	ămlek hēk sui ok mói ù mó ?
Yes, it is.	ā, mói u.
Has it cut all its teeth ?	aho po mák ù mó ?
Not yet cut.	bo mak hon nu.
I am going. Go not.	kie k̄ sīyu. Zit ăn ē.
I cannot come.	kie nlo khó di nu.
I dare not go.	kie zit dāt shi nu.
You must not go.	zit la shi dī.
You ought not to go.	zit hpa mbū.
Go before he comes.	nlo khlaung a sid e.
If you find it, bring it.	naun khon dina lo bo e.
If you wish to go, go.	sit woi da s̄it (d, euphonic).
If you pull the cat's tail, she will scratch you.	min zam hómé hnük dinā m̄ampl̄ei èy ēi.
If you go there, you will be struck.	naun sóbra s̄it ăná ădeng n̄asuney ei.
I will do it, if I can.	kie zeí kho n̄ā, k̄ zeí ei.
I am falling. He is falling.	kie k̄ klauku. ăya klo u.
I am not falling. He is not falling.	kie ngto nu. ăya ngto u.
I am loving. He is loving.	kie k̄amlak nauk u. Ya n̄amlak nauk u.
I am (he is) not loving.	kie (ăya) nmlak no nu.

<i>English.</i>	<i>Khyeng.</i>
I love him.	kie aya kamlak nauk u.
He loves me.	kie namlak nauk u.
I am pointing (with the finger).	kie kachi u.
He is pointing.	aya namanchi u.
What is he pointing at ?	aya baung nachi u.
Is the work finished ?	nazei pri u mó ?
It is not finished.	bri hon nu.
Do you think it will rain ?	yo oo ei natchian u mó ?
I do not think it will rain.	yo noo shinu kachian u.
Is the village far ?	to nam hló ù mó ?
It is near.	aseng u.
Who is coughing ?	anku ani ú ?
He is coughing (<i>i. e.</i> , has a cough).	yanku shi u.
What did you beat him with ?	naun aya baung ung deng u ?
I struck him with a stick.	htén bo nung kadeng u.
Those men went with their bows to shoot wild pig.	to khlaung hio ali ung pom wok hot ei sit u hió.

PART III.

A Vocabulary in Khyeng and English.

The vocables in this section of the Vocabulary may perhaps be grouped under the following heads:—

(a.) The *generic* or *cognate*, such as are common to the majority of the hill tongues, as for instance; ‘kahní’ *the sun*; ‘khlo’ *the moon*; ‘kli’ *air*; ‘ui’ *a dog*.

(b.) The *specific* or, perhaps more correctly, the *dialectic*, such as are peculiar to the Khyeng tongue: as for example; ‘blüm’ *a hill*; ‘dek’ *the earth*; ‘kiau’ *a mountain*.

(c.) The *foreign*—or such as are borrowed from other tongues, as for example ‘mlu’ *a town*, from the Arakanese ‘mro’; ‘anik’ *black*, from the Burmese ‘anek’; ‘sonai’ *lime*, from the Hindústání ‘chúná’.

The origin of these latter is indicated by the capital letters A, B, or H, being prefixed to them.

A.

a, *post pos.*, at, among, for, in, to; 2, *suppositional affix*, if; 3, *dative particle*.

ǎgu, *post pos.*, from, in, *ablative particle*.

ā, *n.*, a fowl; — hlùi, a cock; — hlùi khong u, the cock crows; — nü, a hen.

- ʔaʔk, *v.*, to break ; — so, a bit, fragment.
 ʔbo, *n.*, a mushroom.
 ʔbõk, *adj.*, white.
 ʔdõn, *n.*, a mat ; — hio, *v.*, to roll up a mat.
 ʔhã, *n.*, a yam.
 ʔham, *n.*, an otter.
 ʔhãng, *n.*, a musquito.
 ʔhau, *n.*, speech ; — pek, to abuse ; — yauk, to tell, relate.
 ʔhaung, *n.*, liquid, juice.
 ʔhboi, ʔhpoi, *adj.*, good, handsome.
 ʔhé, *n.*, an axe.
 ʔhē, *n.*, firewood.
 ʔhéng, *adj.*, green, alive.
 ʔhlém, *adj.*, great, large, big.
 ʔhling, *n.*, a thorn.
 ʔhlõ, *adj.*, far.
 ʔhlõk, *n.*, heat ; — soat, *v.*, to perspire.
 ʔhlüng, *adj.*, high, lofty, tall.
- A. ʔhmaung, *adj.*, painted, ornamented ; — shuam, *v.*, to tattoo.
 ʔhmü, *n.*, a kite (bird).
 ʔhmuat, *n.*, the gall bladder ; with ‘mé’, to blow the fire.
- B. ʔhmo, *n.*, hair of the body, down ; 2, a feather.
 ʔhni or ʔhné, *n.*, a wild dog.
 ʔhnü, *n.*, the last, the space behind a thing.
 ʔhom, *n.*, a creek.
 ʔhõng, *adj.*, empty, deserted.
 ʔho, *adj.*, dry.
 ʔhtá, *adj.*, new.
- B. ʔhté, *n.*, the fruit of a tree or plant.
 ʔhti, *n.*, blood ; — klong, *n.*, a vein.
 ʔhto, *adj.*, acid, sour.
 ʔhtõ, *adj.*, angry.
 ʔhto, *n.*, an arrow.
 ʔhtüi, *adj.*, young, small.
 ʔhtuk, *adj.*, deep as water.
- B. ʔkhõ, *adj.*, bitter ; *n.*, an aperture, hole.
 ʔkié, *n.*, a tiger.
 ʔkī, *n.*, a horn, as ‘non kī’ *buffalo’s horn* ; also, an angle, corner.
- A. ʔklam, *n.*, advice, counsel ; 2, enclosure, fence.
- A. ʔklong, *n.*, a line.
- B. ʔko, *or ago, adv.* and *post pos.*, under, beneath.
- B. ʔkoi, *n.*, an ear or spike of grain.

- B. əkü, *n.*, help, assistance ; 2, a spider.
- A. əkak, *n.*, liquor, spirit, *arrack*.
- B. əkai, *n.*, a field.
- B. əkli, *n.*, a crossbow ; — wo, *n.*, a quiver ; — nkli, *v.*, to bend the bow in order to string it ; — hpö, *v.*, to draw up the string in order to let off the arrow.
- B. əlom, *n.*, a road.
əlon a, *adv.*, moreover.
- ələ, *n.*, a forest clearing ; *adj.*, like, similar.
- B. əlün, *n.*, a stone ; exponent particle for round-like objects.
am, *n.*, a pot, utensil.
- A. əmaung, *n.*, a dream.
- əmbu ey, *v.*, to borrow.
- B. əmé, *n.*, the sky, clouds.
- əmlak, *obsolete n.* ; — nauk, *v.*, to love, to like.
əmlek, *adj.*, small, young.
- əmlüng, *n.* the mind ; 2, the middle ; — ta, *v.*, to like, to be pleased with ; — klauk, *v.*, to resolve ; — htö, *v.*, to be angry.
- əmuəm, *adj.*, broken, fractured, lame.
- ən, *the negative and prohibitive particle.*
- əna, *if, the suppositional affix.*
- ənau, *n.*, a younger brother, offspring.
—— bé, *n.*, a younger sister (*pron.* əuăbé.)
- əndi, *n.*, a scorpion.
- əndu ey, *v.*, to be hungry.
- ənduəm, *n.*, a resting, a place.
- əni, *interrogative pron.*, who.
- B. əkik, *adj.*, black.
- əнку, *n.*, a cough.
- əkəät, *adj.*, tight.
- əköt, *v.*, to awake.
- B. əoi, *adj.*, yellow.
- əpio, *n.*, a fly.
- əpeəm, *adj.*, old.
- əpoung, *n.*, a wall ; B. — *v.*, to clasp, cling to.
- B. əpok, *n.*, a grandfather.
- əpri, *n.*, a bit, fragment.
- əsa, *n.*, a worm.
- əseng, *adj.*, near.
- əshe, *n.*, a star.
- B. əshāng ey, *v.*, to be proper, right.

- B. ašam, *n.*, sound, noise.
 ašeam, *adj.*, red; — so, *n.*, an infant, (a northern expression).
 ašaug, *adj.*, light.
 ašau, *adj.*, long.
 ašo, *n.*, flesh, meat.
 ašī, *n.*, an elder sister.
 ašiam, *n.*, a knife; — lop or nho, *n.*, the blade of a knife; — ho, *n.*, the edge of a knife.
- B. ašo, *adj.*, wet.
 ašō, *n.*, a child infant; *a diminutive particle.*
 ašói, *adj.*, short.
- B. ašoung, *n.*, rice; — shé, cleaned pounded rice; — dé, uncleaned rice.
 aša, *n.*, an elder brother.
 ašui, *adj.*, stinking, rotten.
 aung o, *n.*, a crow.
 ašwā, *n.*, light, dawn of day; 2, a casting net.
 ašwoap, *n.*, a species of leech.
 ašyam, *n.*, night.
 ašyat, ya, *pron.*, full form of third personal pronoun he, she, it; *plur.*,
 ašyau, *adj.*, wide. [ašyati, yati, they.
 ašyauk, *n.*, a bag.
 ašyi, *adj.*, heavy.
 ašyei, *adj.*, weary.
 ašyong, *adj.*, cold.
 ašyok, *n.*, a corpse.

B.

- ba, *n.*, a kind of reed; 2, *a euphonic affix.*
 — leng, *n.*, a kind of grass.
 — oap, *n.*, lemon or other fragrant grass.
 bā, *v.*, to put into the mouth (as food, &c.).
 baan, *adv.*, where.
 baung, *interrog. pron.*, which, what.
 ——— kho-ā, *adv.*, at what time, when.
 bē, *adj.*, other, another.
 mbing, *v.*, to shut, close as an aperture or door.
 blüm, *n.*, a hill, hillock; — bö, a hill mushroom.
 bo, *a qualifying affix, sometimes makes a neuter verb active.*
 bo, *v.*, to return.
 mbon, *v.*, to be thin.
- B. bri or pri, *v.*, to be finished, completed.

bü, *n.*, cooked food, boiled rice; — am, a pot in which rice is cooked; — am teap, the rice pot cover; — andu ey, *v.*, to be hungry.

buat, buap, *v.*, to cook.

buam, *v.*, to get, obtain.

bük bo, *v.*, to push.

C.

chandon, *n.*, the Khyen dwen River.

B. che pui, *n.*, an associate, friend.

chetong kuht, *n.*, the left hand.

chi or che, *n.*, the waist cloth worn by Khyeng males.

— sauk, *v.*, to put on the waist cloth.

chi, *v.*, to point out, or at.

chian, *v.*, to think, suppose, be of opinion.

chin ye, *n.*, marriage.

D.

dat, *v.*, to dare, *auxiliary affix* (not used singly).

dek, *n.*, the earth, ground; — moan, *v.*, to be possessed of the spirit of the earth; — heam hot, *v.*, to make a propitiatory offering to the earth spirit.

nde, *v.*, to be disgusted.

de, *n.*, a thatched roof.

di, *n.*, a kind of grass for thatching

dei shop, *n.*, a door; — mbing, *v.*, to shut (as a door); — hü, *v.*, to open (as a door).

din, *euphonic affix*, as 'khoan din lo e', come down.

dina, *suppositional affix*, if, should.

do, an extended line. Exponent particle for long things.

ndo, *v.*, to sting as a bee, or bite as a snake.

doam, *adj.*, idle, lazy, stupid.

dong, *v.*, to jump.

dön, *adj.*, only.

duat, *v.*, to shampoo.

nduam, *v.*, to rest, cease from motion.

dü, *v.*, to die.

E.

ē, *v.*, to eat.

e, *affix of imperative mood*.

ei, *affix of future tense and of infinitive mood*.

B. ek, *n.*, dung, ordure; 2, *v.*, to ease oneself.

ey, *auxiliary affix*.

G.

gan, *v.*, to be strong, powerful, violent.

ngan, *v.*, to kick as an animal, as 'no nạm ngan u' *the buffalo kicks.*

gang nu, *v.*, to be not well, sick.

- B. glək, *n.*, a flash of lightning; — klö, *v.*, to flash as lightning;
— ho, *n.*, a celt, ancient stone implement.

ngon nu, *v.*, to be busy, not at leisure, as 'kie ngon nu' I have no

- B. go, *num. adj.*, nine. [leisure.

goi, *num. adj.*, twenty.

gu, *n.*, a thing, a unit; *genitive particle.*

H.

ha, *n.*, gold; — oi yum, a gold necklace; — ku siap, a gold finger ring; — takli, a gold armet.

ha, *also* ngha, *num. adj.*, ten.

han, *v.*, to yawn; 2, to be rough, bad as a road; 3, *masc. affix for*

hap, *v.*, to be sharp as a knife, clever as a man. [*dogs.*

hbi, *v.* to catch, hold, as 'hbi dina lo e' *bring it.*

hbo, *euphonic affix.*

heam, *n.*, silver; — ha, silver and gold, wealth; — hot, *v.*, to go with a propitiatory offering.

hek, *n.*, a louse.

hək, *v.*, to lift or take out; 2, *superlative affix*, very, much.

hi, *v.*, to ask, to question.

hio (*or* sho), *n.*, a coverlet, blanket; — wo, *v.*, to put on a covering; — ankleät, *v.*, to fold up a covering.

hio (*or* sho), *v.*, to roll up (as a mat or tobacco); 2, to be many; 3, *a plural affix.*

- B. hiuap, *or* shuap, *v.*, to loosen, untie.

hle, *v.*, to buy.

hleät, *v.*, to joke, jest.

hlém, *v.*, to be great, large.

hlo, *n.*, a shield.

hloang, *v.*, to expel, drive out.

hlök, *v.*, to be hot.

hlüng, *v.*, to be high, lofty.

hlü, *v.*, to rub, wipe.

hluam, *v.*, to shake.

hmiam, *v.*, to be ripe; to be cooked.

hmu, *v.*, to see.

hne nü, *n.*, a widow; — bo, *n.*, a widower.

- hnato, *n.*, a woman.
 hnauk, *v.*, to bark (as a dog); 2, to wear (as a garment); 3, to put on (as a ring).
 hnaũk, *v.*, to hammer (as a nail or peg).
 hnaung, *euphonic particle*, please.
 hnga, *also ha, num. adj.*, ten.
 — ne pumhot, eleven.
- B. hngo, *num. adj.*, five; 2, to be full, satisfied with food.
 B. hngõ, *v.*, to growl as an animal.
 B. hngõ, *n.*, a fish; — liap, scales; — pwpop, gills; — hling, dorsal fin; — pök hling, ventral fin; — hõmé, tail; — sa, dried fish; — zi nei, salted fish; — mêngõ, broiled fish.
- B. hni, *num. adj.*, two.
 hni, *n.*, a Khyeng woman's under-petticoat.
 hnio, *v.*, to forget; — hté, *n.*, a melon.
- B. hnoan, *v.*, to smell.
 hno, *or* nho lop, *n.*, a leaf.
 hno, *v.*, to be blunt, as a knife.
- B. hnük, *v.*, to pull, drag, draw out.
 hõ, *v.*, to fan; 2, to wipe.
 ho, *v.*, to dry, set out to dry.
 hoan, *v.*, to be young, budding, (obsolete).
 — nü, *n.*, a virgin, maiden.
 hoap, *v.*, to pull with violence.
- B. hoat ey, *v.*, to hinder.
 hoi, *n.*, a mango.
 hói, *v.*, to be a pair or couple, *dual affix*.
- B. hok, *v.*, to bark as a deer.
 hokka, *n.*, the buttock.
 holai khon *or* khoam, *v.*, to meet with suffering, to suffer.
 hõmăk, *n.*, chillies.
- B. hõmé, *n.*, a tail; a beard of grain.
 hon a, *post pos.*, above, overhead; *conj.* yet, still.
 hot, *v.*, to go, (obsolete); *as an auxiliary it often gives strength to an active root*.
 hot, *num. adj.*, one; hot a, to-morrow.
- hpa, *v.*, to be lawful, right, *an auxiliary verb not used singly*.
 B. hpé, *v.*, to allot, divide.
 hpean, *v.*, to wear out or away.
 hpïän, *n.*, the gown worn by the Khyeng women; — hio, *v.*, to put on the same.

hpo, *v.*, to arrive.

hpo, *v.*, to sow broad cast.

hpo, *n.*, a snake, serpent.

hpöhā, *n.*, a husband.

hpo i, *n.*, cotton; — yong, the cotton plant; — hté, the cotton pod; — nzi, cotton seed; — pé, dressed cotton; — hdeun, a bundle of cotton thread; — hdeun shuan, to dye cotton thread.

hpuan, *adj.*, level.

hték, *n.*, a brute animal; *exponent particle* for fish.

hti or nhti, *n.*, iron.

htin or htën, *n.*, a tree; — haung, *n.* sap.

hto, *n.*, an arrow; *v.*, to change.

B. htum, *num. adj.*, three.

hau, *v.*, to speak, talk.

I.

B. iām, *n.*, a house, dwelling; — sho, the verandah; — kadük, the inner or sleeping apartment; — go, the first or cooking-room.

B. iĕ, *v.*, to sleep; — duām, *n.*, a bed.

K.

ka, contracted form of first personal pronoun.

kađi, *n.*, the mantis religiosa.

kađük, *n.*, an inside part, a room.

kađni, *n.*, the sun, the sky, a day; — klü, *v.*, to set, as the sun; — sauk, *v.*, to shine, as the sun.

nkap, *v.*, to hawk, clear the throat.

kat, *v.*, to weep, cry.

khlo, *n.*, the moon, lunar month; — hté, to wax; B. — luām, to wane; — yói, the halo round the moon; — wa, to shine as the moon, *n.* moon shine; — soat, to rise; — plé, full moon.

khlaung, *n.*, a man, mankind; — hap, a shrewd, sharp fellow; — so, a child, a youth; — hli, a braggart, boaster, liar; — gan, a strong powerful man, athlete; — gon, a lean man; — oo, a dumb man; — zam, an elder.

khlaung a, *qual. affix* (with 'n' prefixed to verbal root), before, as 'nlo khlaung a' *before coming*.

kho, *aux. verb.*, to be able, can; *n.*, an aperture.

khoă, *n.*, time.

kho-a, *n.*, country, region.

khoā, *n.*, dawn, light.

khoam, *also* khon, *v.*, to meet with find.

khoan, *v.*, to descend.

khôi, *n.*, a honey-bee; — uap, a ground bee; — hlong, a tree bee (living in the hole of tree); — hlém, a large kind of bee; — sha, the nest including comb and honey; — ho, a small kind of bee; — haung, honey; — kap, yellow wax; — hne, wax of a blackish colour.

khói, *v.*, to ascend.

khon, *v.*, to sever, divide; 2, to find.

khon *or* khun, *n.*, the domestic or household spirit.

B. — swang ey, *v.*, to introduce the bride to her husband's household spirit.

khong, *v.*, to crow, as a cock.

khuam, *v.*, to fasten, to tie with a string.

kiau, *n.*, a mountain.

kie, *pron.*, I; kie hni, we (dual); kie me, we (plural).

kiě, *v.*, to fear.

A. klāng, *v.*, to intend.

klauk, *v.*, to fall (from a height).

nkleät, *v.*, to fold up or be folded up.

kli, *n.*, air, wind; — gan, a storm, hurricane.

klo, *or* kloso, *n.*, the spirit attached to a person from birth.

klong, *v.*, to feed, tend as creatures.

klök soät, *v.*, to perspire.

klö, *adj.*, young, budding.

klü, *v.*, to fall (from an erect posture); to slip, sink, set, as the sun.

kluam, *v.*, to enter, go into or under, to dive.

kluät, *v.*, to grind.

nklük, *v.*, to fell, as timber.

ko, *v.*, to have fever.

kö, *or* — mǎng, *v.*, to groan, moan.

ko ey, *v.*, to coax, flatter.

kói, *v.*, to ascend.

B. — nauk, *v.*, to be becoming, beautiful.

nkoi, *v.*, to split, crack, be broken.

kon, *v.*, to have leisure.

kot, *v.*, to go out shooting, to shoot.

L.

A. la, *v.*, to get obtain; 2, (*aux. verb*) must.

A. läk, *v.*, to scratch or paw the earth, as a fowl or dog.

lăt pang kuth, right hand.

- A. lei, *v.*, to be brave, bold.
 ling, *v.*, to set, plant out.
 B. lo, *v.*, to come.
 loan, *v.*, to dance.

M.

ma, the contracted form of the first personal pronoun in the dual and plural numbers.

mahaũ kho, *n.*, the mouth.

mahling, *n.*, the back; — yo, the backbone, spine.

mahlök kho, *n.*, the throat.

maho, *n.*, a tooth.

- B. maħno, *n.*, the ear.

mak, *v.*, to complete, finish.

maħan, *or* — zām, *n.*, the breast.

maħho, *n.*, the foot, leg; — muam, *adj.*, lame; — poam, the sole of the foot; — nü, the big toe; — lu, the knee; — mik, the ankle; — on, *v.*, to sit down.

makhü, *n.*, tobacco; — héng, *n.*, green tobacco; — sa, *n.*, dried tobacco; — hio, a cigar: *v.*, to roll tobacco; — ok, *v.*, to smoke; — lop, tobacco leaf; — kan, the midrib; — yong, the tobacco plant.

maħiam, *n.*, the waist.

maħuht, *n.*, the arm or hand; — nü, the thumb; — mium, the first finger; — dändälan, the middle finger; — mingo, the third or ring finger; — so, the little finger; — siap, a finger-ring; — ndiam, the finger nail; — be, *n.*, a finger breadth; — mēng, *v.*, to snap the fingers; — po, *n.*, the palm of the hand; — klün, *n.*, the back of the hand; — piäm, a knuckle or the wrist; — hnuām, the fist.

małé bong, *n.*, the tongue.

mału, *n.*, the head.

małüng, *or* mlüng, *n.*, the mind, soul, heart.

mamlei, *n.*, the navel; — yói, *n.*, the navel string.

maħdo, *n.*, a sting.

maħkuam, *n.*, the calf of the leg.

maħkho, *n.*, the chin; — hmo, the beard.

mape, *n.*, the thigh.

maħpium dui, *n.*, urine; — iām, the bladder.

- mashom, *n.*, hair of the head.
 maung, *v.*, to dream.
 mawuam, *n.*, the skin.
- B. mei nai, *n.*, indigo.
 B. mēn, *n.*, fire.
 — nshuām, a piece of fire stick or brand.
 — nku, to smoke.
- B. — nshi, to set fire to.
 — noo, to burn.
- B. — non, to warm oneself by the fire.
 B. — mpwa, to light or make a fire.
 B. — mhuaṭ, to blow a fire.
 — ndo, to blaze up; *n.*, a flame or blaze.
 — mēng, *v.*, to make a noise, bellow, roar, low, or mew.
- B. mīk, *n.*, the eye.
 — kbe, *adj.*, blind.
- B. — ku, *n.*, the eyebrow.
 B. — kuam, *n.*, the eyelid; — hmo, the eyelashes.
 — kbok, *n.*, the white of the eye.
- B. — knik, *n.*, the pupil.
 B. — kli, *or* — khaung, *n.*, a tear.
 — kche pek, *v.*, to wink.
 mim, *or* mimzām, *n.*, a cat.
 mlo, *n.*, vegetable poison into which arrows are dipped.
- B. mri, *num. adj.*, four.
 B. mlō-ī, *n.*, a boat.
 B. mlü, *n.*, a city.
 mo, *n.*, a lord, master, owner, proprietor.
 mo, *interrogative particle*; 2, *euphonic particle*.
 moān, *v.*, to seize, catch, hold; — buān, *v.*, to have hold of; to obtain.
 moi, *v.*, to be, exist.
 mong, *n.*, the lip.
 muān, *v.*, to be broken, fractured.
 mui, *n.*, an elephant; — ho, an elephant's tusk.

N.

- n*, *the negative particle*.
na, *the suppositional particle*, if, should.
na, contracted form of second and third personal pronouns in the three numbers.
nam, *n.*, a village; — *zām*, a village elder.

- nauk, *aux. verb*, not used singly.
 naun, *pron.*, thou ; naun-hni, ye (dual) ; naun me, ye (plural).
 B. ne, *n.*, a day from sunrise to sunset ; 2, *conjunctive particle*, with, and.
 B. nei, *v.*, to knead, or press into (as salt into fish).
 ney, *v.*, to twist, wring out (as clothes).
 nguap, *v.*, to watch, guard.
 ni, *demon. pron.*, this ; — khoă, *adv.*, now, this time.
 — kha, *adv.*, thus ; — kha shi na, *adv.*, therefore.
 — lon a, *adv.*, also ; *post pos.*, besides.
 B. nië, *v.*, to attend to, listen, obey.
 non, *n.*, a buffalo.
 — e, to offer to the buffalo spirit, (*lit.* to eat buffalo).
 nü, *v.*, to be abundant.

O.

- B. o, *v.*, to be dumb.
 B. o, *adj.*, pleasant, charming ; *vocative particle*.
 oam, *n.*, vegetables, pottage ; — am, *n.*, the cooking vessel, and
 — am teăp, *n.*, its cover.
 oap, *v.*, to be fragrant, sweet smelling.
 on, *v.*, to remain, rest ; — duam, resting-place, seat.
 op, *v.*, to cut as with a knife.
 oyuam, *n.*, a necklace ; — mon, the beads of a necklace ; — yói,
 the thread on which the beads are strung.

P.

- pakri, *n.*, a green and gold beetle, a species of *Buprestis*.
 pau, *n.*, a word, speech ; — hbo, *v.* to speak.
 paung, *v.*, to cling, adhere to.
 payá, *n.*, a wife ; — sãn, the wife first taken ; — ði, the second wife.
 payo, *n.*, a bird ; — bü, a bird's nest ; — hmo, a bird's feather.
 payü, *n.*, a rat or mouse.
 pei, *v.*, to fly as a bird or as sparks of fire ; 2, to steer as a boat.
 B. pi, *interrog. pron.*, what ; — hio, how much or many (pronounced by the southern Khyengs as 'pshaw').
 B. — kük, how much or many (be hnit ko, *Burm.*)
 B. piäng, *v.*, to repair, put in order.
 pio, or piăk, *v.*, to cleanse, wash.
 B. pium, *v.*, to be straight.
 plö, *adj.*, shallow as water.

po, *v.*, to follow, accompany, *as an auxiliary sometimes makes active a neuter verb; also an euphonic affix.*

pom, *n.*, a forest.

poī chi, *n.*, a kind of deer (?).

B. pok, *v.*, to cut as teeth, to come out,

pum, *n.*, a body, unit, thing, exponent particle for mankind and things generally.

S.

B. sa, *v.*, to be dried, as fish or grass.

sām, *v.*, to be great in years, old.

sang, *v.*, to be hard.

sauk, *v.*, to shine as the sun; 2, to put on (as a man's garment).

saum or shom, *n.*, the hair of the head.

saung, *n.*, paddy; — hop, the husk or hull of paddy; — hōmé, the beard of the grain; — woap, to reap by merely cutting off the ear as is done by the hill people; — yang, to reap as is done in the plains.

seizei, *adj.*, all.

shāp, *num. adj.*, eight.

shāmo, *n.*, a priest, soothsayer.

shāmi, *n.*, a little thing, a child.

B. shang ey, *v.*, to be proper, fit.

she, *n.*, a leaf; 2, *num. adj.*, seven; 3, *adj.*, bad.

she, *imperative of the above*, as 'on hnaung she' let it remain.

shé, *n.*, a horse.

sheāt, *v.*, to count.

shi, *v.*, to be, to be true; *as an auxiliary it implies the quality, habit, or practice of any being or thing*; — ba, it is, yes; nshi nu, it is not, no.

sho, *n.*, a cow.

B. sho, *v.*, to be thick; *n.*, flesh, meat.

shom, *v.*, to take off (as a cooking pot off the fire).

B. shuāp, *v.*, to untie.

B. shuang ey, *v.*, to own.

B. shui, *v.*, to search, look for.

shuma, *v.*, to geld, castrate.

siāp, *n.*, a finger ring.

siqm, *n.*, a knife.

sit, *v.*, to go; — ey, *v.*, to go; — nauk, to go courting.

so, *v.*, to bite.

soat, *v.*, to issue, go out ; 2, to look, look at, behold ; 3, to cut as with a knife.

nsoĩ, *v.*, to kick (as a man).

sok, *v.*, to make trial of (*an auxiliary*, not used singly).

so or su, *v.*, to dig.

son, *v.*, to run, flee, escape ; 2, to taste ; 3, *an auxiliary signifying completion.*

H. sonai, *n.*, sand, lime.

son biăn, *n.*, a young unmarried man.

suam, *n.*, a kind of fairy.

sui, *n.*, the breast ; milk ; — mong, the nipple.

B. swang ey, to cause to enter, introduce.

T.

B. tai, *n.*, a hut.

tamuap, *n.*, ashes.

tanhup, *n.*, to-day.

tau, *adj.*, large, fine, big, superior.

tauam, *n.*, a gourd ; — yum, *n.*, the same ; — té, *n.*, a species of gourd.

tauk ey, to be born (applied chiefly to animals).

te, to commission, order.

nteäng, to be raw, uncooked.

teáp, *n.*, a lid, cover.

nteät, to be tight, close fitting.

ti, to be, as 'kha ti u' what is it ?

ti or di, *neg. particle*, as 'hbau ei di' be silent.

to, *dem. pron.*, that (*pronounced* sometimes 'tö') ; *v.*, to whet.

ntö, to be awake.

ntö hbo, to awaken.

toi or doĩ, *n.*, an egg.

tölei, *n.*, medicine.

töni, *dem. pron.*, that ; — khoă, then, at that time.

tong, to discard, reject ; tong hot, to throw.

tou tauk, to weave ; — klaung, *n.*, the beam farthest from the weaver round which the warp is rolled ; — sũm, *n.*, the near beam in weaver's lap round which the warp passes ; — chehnam, *n.*, the strip of hide against which the weaver leans, its ends are fastened to ends of near beam ; — saĩ, *n.*, a shuttle.

tui, *adj.*, sweet. ; *v.*, to be sweet.

tũk, to kill, destroy.

ntuk, to commission, order.

tu-a, *adj.*, now.

toam, *v.*, to follow, pursue, accompany ; — buan, *v.*, to catch, as
‘ toan ei kabuan niu ’ I have caught him.

tuät u, *v.*, to hide, conceal.

tui, *n.*, water ; — li, *n.*, a lake, pond ; — htük, deep water ;
— plö, shallow water ; — hlok, *v.*, to bathe ; *n.*, hot spring ;
— miauk, drinking cup ; — dzü, water-pot ; — sauk, bamboo
for holding water ; — kluam, *v.*, to dive ; — hai or hei ey, *v.*,
to be thirsty ; — kium, *n.*, a well ; — nhük, *v.*, to draw water.

U.

uät nauk, *v.*, to think.

B. uat, or uap, *n.*, a brick.

B. ui, *n.*, a dog ; — han, *n.*, a male dog ; — han bo, *n.*, an old male
dog, a term of abuse ; — yo, *n.*, a mad dog ; — nu, *n.*, a bitch.
ung, *post. pos.*, with, by means of.

W.

wä, *v.*, to be light, as ‘ khlo wa ’ moon-light.

wo, *n.*, a basket.

wo, *v.*, to quarrel. 2, to throw, fling ; — hau, *v.*, to wrangle.

woap, *v.*, to reap ; see ‘ saung’.

woi, *aux. verb.*, to wish, desire.

wok, *n.*, a pig, hog ; — nü, *n.*, a sow.

wök, *v.*, to crawl, creep.

wù i, or ‘ wöi,’ *v.*, to call.

Y.

ya, *pron.*, third person, he, she, it ; — hói, the same, dual, they two ;
yati, they ; — hio, they.

yam, *n.*, night.

B. yam yam, *adv.*, quickly.

yand a, yesterday.

yang, *v.*, to reap.

yau, *v.*, to be broad.

yauk, *v.*, to hear ; — sik, *v.*, to understand, comprehend.

yu si n, *neg. verb.*, ‘ kie yu si nu’, I do not understand.

ye, *v.*, to sell.

yei, *v.*, to be fatigued from exertion.

yei shan, *v.*, to invoke a spirit.

B. yō, *n.*, rain ; — o, *v.*, to rain ; — tui, *n.*, rain-water.

yoan, *v.*, to float.

B. yokha, *adv.*, in former times, formerly (she thau kha *Burm.*). .

K

yo, *n.*, a bamboo ; 2, a bone ; — yong, *n.*, the same ; — hneär, *n.*, a bamboo for holding water (*a northern word*) ; — ntang, *n.*, a species of white bamboo ; — nzing, *n.*, a species of bamboo ; — hnā, *n.*, the same.

yo, *n.*, a funeral.

yoi, *n.*, a string or cord.

yong, *n.*, a monkey.

yong ey, *v.*, to be cold.

yum, *n.*, a creeper ; *exponent particle for reptiles.*

yü, *n.*, rice beer.

Z.

zei, *v.*, to work ; za, in northern Khyeng.

nzian, *v.*, to be clear as water.

nzo, *v.*, to ache.

n'zoat ey, *v.*, to chew.

zum, *n.*, a brute animal, *exponent particle for quadrupeds.*

nzum, *v.*, to mark ; recollect, remember.

nzün, *v.*, to be stiff, cramped ; — auk, *v.*, the same.

A Vocabulary in English and Khyeng.

Opposite some of the words in this section appear vocables with a capital N prefixed to them. They are taken "from a man belonging to the Northern tribes", and form part of the vocabularies of languages spoken by tribes in Arakan, furnished to Mr. Hodgson by Capt. (now Sir) A. Phayre, and published by the Asiatic Society of Bengal in 1853.

Subjoined is the system of orthography adopted for them.

a	as	a	in	America.
á	as	a	in	father.
i	as	i	in	in.
í	as	i	in	police.
u	as	u	in	push.
ú	as	oo	in	food.
e	as	e	in	yet.
é	as	e	in	there.
ai	as	ai	in	air.
ei	as	i	in	mind.
ou	as	ou	in	ounce.
au	as	au	in	audience.
o	as	o	in	note.
th	as	th	in	thin.

A.

abandon, *v.*, tong u.
 abhor, andey u.
 abide, on u.
 able to be, kho u.
 abode, *n.*, on duam. [ka.
 above, *post pos.*, hon a. N. ada-ma-
 absent to be, moi nu.
 abundance, *n.*, anü.
 abuse, *v.*, mong shé ahau pek u.
 ache, *v.*, anzo or manzo u.
 acid to be, *v.*, ahto u.
 adorn, *v.*, hom bon u. (kie ka hom
 bon u.)
 advice, *n.*, aklam.
 aforesaid, *adv.*, yokha.
 afraid to be, *v.*, akié u.
 agreeable to be, *v.*, o u.
 aim, *v.*, anzun u.
 air, *n.*, kli. N. kli.
 alive, *adj.*, ahéng.
 all, *adj.*, séizéi; kho-kho.
 allot, hpé u.
 also, *adv.*, ni lon a.
 ankle, *n.*, kho mik.
 animal, *n.*, zum; hték; yum.
 another, *adj.*, bē.
 ant, *n.*, mring, mling. N. lhing-
 zá-mí.
 arm, *n.*, makuhé.
 arrive, hpo u.
 arrow, *n.*, ahto. N. thwá.
 ascend, kói u.
 ashes, *n.*, tamuap.
 ask, *v.*, hi u.
 assistance, *n.*, akü.
 at, among, *post. pos.*, a.
 awake, *v.*, anto u.
 axe, *n.*, ahé.

B.

bachelor, *n.*, son biän.

back, *n.*, mahling.
 bad, *adj.*, shé, hboi nu. N. po-ya.
 bag, *n.*, ayauk.
 bamboo, *n.*, yo.
 basket, *n.*, wo.
 bathe, *v.*, tui hlok u.
 be, *v.*, moi u; shi u; ti u.
 bear, *v.*, sun eyu.
 beard, *n.*, mankho hmo.
 beat, *v.*, adeng u.
 beautiful to be, kói nauk u. *She is*
beautiful, ya kói no u.
 become, *vide* be.
 bed, *n.*, ik duam.
 bee, *n.*, khoi.
 beetle, *n.*, (the green and gold) pakri.
 before, *prep.*, khlaung a; following
 negative verbal root, thus 'no
 khlaung a', *before coming*.
 beg, *v.*, hi u.
 behold, *v.*, soat u.
 bellow, *v.*, mēng u.
 below, *post. pos.*, ak or ago (Burm.).
 N. dékan.
 besides, *vide* also.
 better, *adj.*, san ahboi.
 big, *adj.*, ahlém.
 bind, *v.*, khuam u.
 bird, *n.*, payo. N. hau.
 bit, *n.*, aak so.
 bite, *v.*, so u.
 bitter, *adj.*, akhō. N. khai.
 black, *adj.*, anik (Burm.). N. kán.
 bladder, *n.*, mapium dui iam.
 blade (of a knife) *n.*, asiām lop.
 blaze, *v.*, mēndo u.
 blind, *adj.*, mikbé.
 blood, *n.*, ahti. N. ka-thí.
 boat, *n.*, mlö i. N. loung.
 body, *n.*, pum, mapum.
 bone, *n.*, yo. N. kayok.
 borrow, *v.*, ambu ey u.

bow (crossbow), ăli.
 brace, *n.*, ăhói.
 brag, *v.*, hli *or* hle u.
 brave, *adj.*, lei.
 break, *v.*, ănkóí u.
 breast, *n.*, sui (woman's), ămăkan.
 brick, *n.*, ăt.
 bring, *v.*, hbi dina lo u.
 broad, *adj.*, ăyau.
 broil, *v.*, mē ngö u (mēn kagö u, I broil).
 brother, ăta (elder); ănau (younger).
 buffalo, *n.*, nóń. N. nau.
 burn, *v.*, mēń oo u.
 — (as a corpse) ănklu u. Kănklu mak nui, *I have burnt him.*
 busy, *v.*, ngon nu; kie-ngon nu, *I have no leisure.*
 buy, *v.*, hle.
 by, by means of, *post pos.*, ung.

C.

calf (of leg), ămanduăm.
 call, *v.*, wôi őr wùí u.
 can, *v.*, kho u.
 cast, *v.*, wo u.
 cat, *n.*, min, mimzam. N. mńn.
 catch, *v.*, moăń u. Moăń ei kăbuăń niu, *I have caught (him).*
 chest (of the body), ămăkan, ămăkan-zam.
 chew, *v.*, nzoat ey u.
 child, *n.*, so, şămi.
 chin, *n.*, ămăkho.
 cigar, *n.*, ămăkhü hio.
 city, *n.*, mlü.
 clear, *adj.*, ănzian (as water).
 cling to, paung u.
 cloud, *n.*, ămé.
 cock, *n.*, ăhlui.
 cold to be, ăyong u, yong ey u. N. ka-young.

come, *v.*, lo-u. N. lo.
 — back, *v.*, lo-bo.
 — down, *v.*, khoăń dina lo.
 — up, *v.*, kóí dina lo.
 — out, *v.*, soăt.
 companion, che pui, *or* şămi pui.
 comprehend, *see* understand.
 conceal, *v.*, tuăt u.
 cook, *v.*, buăt u.
 cord, *n.*, yóí.
 corner, angle, *n.*, ăkí.
 corpse, *n.*, ăyok.
 cotton, *n.*, hpo í.
 cough, *v.*, ăńku u; thus, yáńku shi u, *he is coughing.*
 count, *v.*, sheăt u.
 country, *n.*, khoa.
 couple, *n.*, ăhói.
 coverlet, *n.*, hio (sho, nearly).
 cow, *n.*, sho. N. sharh.
 creek, *n.*, ăhom.
 creep, *v.*, wôk u.
 crossbow, *n.*, ăli. Ali kănkli ei, *I will bend the bow* (in order to string it).
 crow, *n.*, aung o. N. ăńg-au.
 cry, *v.*, kat u.
 cut, *v.*, soăt u.

D.

dance, *v.*, loăń u.
 dare, *v.*, dat, only used an auxiliary.
 dawn, *n.*, ăwă.
 deep, *adj.*, ăhtăk.
 descend, *v.*, kho ăń u.
 desire, *v.*, woi u.
 die, *v.*, du u.
 dig, *v.*, so őr su u.
 dive, *v.*, kluăm u.
 divide, *v.*, khon u (sever); hpé u (allot).
 dog, *n.*, ui; uihan, a dog; ui nü, a bitch. N. ui.

down, *n.*, (soft hair or feathers) hmo.
 drag, *v.*, nhük u.
 draw, *v.*, the same.
 dream, *v.*, maung u.
 drink, *v.*, ok u. N. ú-é.
 dry, *adj.*, as flesh or fruit, sa.
 dung, *n.*, ek.
 dwell, *v.*, on u.
 dye, *v.*, shuan u.

E.

ear, *n.*, manho. N. ka-nhau.
 earth, *n.*, dek. N. det.
 ease oneself, *v.*, ek u.
 eat, *v.*, ē. N. é.
 egg, *n.*, ā toi. N. to-í.
 elephant, *n.*, mui. N. mwí.
 enter, *v.*, wang u.
 escape, *v.*, soan u.
 exchange, *v.*, hto u.
 eye, *n.*, mik. N. mí-ú-i.
 eyebrow, *n.*, mik ku.
 eyelid, *n.*, mik kuam.
 eyelashes, *n.*, mik kuam hmo.
 eight, shāp. N. sat.

F.

fall, *v.*, klü u.
 fan, *v.*, hō u.
 far, *adv. and adj.*, hlo. N. tsú-a al-
 hau a me, *lit.* is it far there?
 father, *n.*, apo; bo. N. pau.
 fear, *v.*, kié u; kie ngié nu, *I am not*
afraid.
 feather, *n.*, hmo.
 female, *n.*, nhato (woman); nü, *female*
particle.
 fever, *n.*, ko.
 field, *n.*, alei.
 find, *v.*, khoam u.
 finish, *v.*, bri, pri-mak (*auxiliaries*).
 fire, *n.*, mèn. N. mí.

first, *adj.*, ayāng.
 fish, *n.*, hngō. N. ngau.
 five, *n.*, hngo. N. nghau.
 fit, *adj.*, hpa (*not used singly*).
 flame, *n.*, mēndo.
 flesh, *n.*, sho.
 fling, *v.*, wo; tong hot u.
 flower, *n.*, (lit. orchid) popá. N. pa-
 pá.
 fly, *v.*, pei u. A fly, *n.*, apio.
 follow, *v.*, toan u.
 food, *n.*, bü.
 foot, *n.*, makho. N. ka-ko.
 forest, *n.*, pom.
 forty, mli gip. N. lhi gíp.
 forsake, *v.*, tong u.
 fowl, *n.*, ā.
 from, *post. pos.*, āgu. N. lá.
 fruit, *n.*, ahté.
 funeral, *n.*, yo.
 four, *num. adj.*, mli. N. lhi.

G.

get, *v.*, buan u; la (*aux. verb*) must.
 give, *v.*, pek u. N. pe-ge.
 go, *v.*, sit; hot (obsolete). N. tsit.
 go down, *v.*, (descend) khoan u.
 gold, *n.*, ha.
 good, *adj.*, ahpoi, ahboi. N. be.
 gourd, *n.*, tauam; tauam yum.
 grandfather, *n.*, apok.
 great, *adj.*, ahlém. N. len.
 green, *adj.*, ahéng. N. nau.
 grind, *v.*, kluät u.
 groan, *v.*, kō u.
 growl, *v.*, hngō u.

H.

hair, *n.*, shom. N. lu-sám.
 hair (down), *n.*, hmo.
 hand, *n.*, makuht. N. kúth.
 handsome, *adj.*, ahpoi.

hard, *adj.*, ʔsang.

hawk, clear the throat, *v.*, ʔnkap u.

head, *n.*, maļu. N. lú.

he, *pron.*, ʔyat, ʔat. N. ni (*comp.* this).

hear, *v.*, ʔauk u. N. ka-ʔauk.

heart, *n.*, mlüŋ *or* maļuŋ.

heavy, *adj.*, ʔyi.

help, *v.*, ʔkü u.

hen, *n.*, ā nü.

hence, *adv.*, ni ʔgu.

here, *adv.*, ni a. N. ni-am.

high, *adj.*, ʔhlüŋ.

hill, *n.*, blüm.

hinder, *v.*, hoʔt ey u.

hive, *n.*, khoi sha.

hog, *n.*, wök pa. N. weuk.

hold, *v.*, hbi, toʔm buʔm u.

honey, *n.*, khoi haung.

horn, *n.*, ʔki. N. a-kyi.

horse, *n.*, hé. N. s'hé.

hot, *adj.*, ʔhlök. N. kho-leik.

house, *n.*, iʔm. N. ím.

how, *adv.*, pikha. N. íbau.

how much or many, pihio. N. hyau-
um.

howl, *v.*, mëŋg u.

hundred, *num. adj.*, pia hot. N. klá-
át.

hungry, to be, bü ʔnduey u; hun-
ger, *n.*, N. bu-lan-a-du-i.

husband, *n.*, hpö hä.

hut, *n.*, tai.

I.

I, *pron.*, kie. N. kyí.

if, *conj.*, a na, ʔna, dina.

in, *postposition*, a dük a. N. dúka.

indigo, *n.*, mei nai.

into, *post. pos.*, dük a.

iron, *n.*, nhti *or* hti. N. thí.

J.

jest, *v.*, hleʔt u.

juice, *n.*, ʔhoung.

K.

kick, *v.*, ngan u. No naʔmangan u,
the buffalo kicks; nsoi, *v.*, to kick,
as a man.

kill, *v.*, tük u. N. tú e.

kindle (a fire), *v.*, mē mpwa u.

knead, *v.*, nei u.

kite, *n.*, ʔmhü.

knife, *n.*, ʔsiʔm.

know, *v.*, ʔauk sik u; mhat.

knuckle, *n.*, maʔkuht piʔm.

L.

lame, *adj.*, ʔmuʔm.

large, *adj.*, ʔhlém.

last, *n.*, ʔnhü.

laugh, *v.*, ʔnwi u. N. a-nwi.

lawful, *adj.*, hpa (*not used singly*).

leaf, *n.*, she, lop, hno. N. shé.

leg, *n.*, kho, maʔkho.

leisure, *n.*, ʔkon. *I have no leisure,*
kie ngon u.

let, *v.*, she, hli a.

level, *adj.*, hpuʔm.

liar, *n.*, khlaung hli.

lid, *n.*, teʔp.

lift, *v.*, ta.

lift up, *v.*, ta bo. N. youk ké.

light, *n.*, wā; ʔawā. *Adj.*, ʔshaung.

lime, *n.*, sonai.

lip, *n.*, mong.

liquid, *n.*, ʔhaung.

little, *adj.*, ʔso, amlek, pleso (*pron.*
pliso). *Give me a little,* pliso pék e.

N. a-lák-chá-i.

liver, *n.*, ntiʔm, maʔtiʔm.

lofty, *adj.*, ʔhlüŋ.

loins, *n.*, kiʔm, maʔkiʔm.